

charge, and yet we suspect that, if all the sums given to importunity in aid of religious objects not exclusively Unitarian were added to those which many of our brethren contribute from time to time towards the building of distant churches, the deficit would be very much less than it appears. The want of interest which our body has shown in the two fields of religious effort occupied by our theological school at Cambridge and the Unitarian Association, is much to be deplored. A Liberal Christian, who thinks of the field already ripe for the harvest, which nothing but denominational supineness, excusing itself oftentimes on the poor plea of dread of sectarianism, has prevented us from reaping, — cannot but wonder that these organizations have been so often allowed to languish on this account ; yet the whole truth should be stated. Neither the Unitarian Association nor our theological schools have been fostered as they should have been. Still, the one has received from Unitarians, since 1825, \$202,314, or an average of over \$7,000 annually, enabling it to employ 212 missionaries, and to print 20,000,000 pages of tracts ; and one of the schools has been aided to the amount of \$90,000 or \$100,000 ; the Meadville theological institution receiving about \$40,000 in addition.

The general view of the bearing of all these instrumentalities, influences, and facts on our condition and prospects as a religious body, does not authorize the disparagement with which the power and influence of Unitarianism are sometimes spoken of, neither is it discouraging. As regards this latter point, nothing is more apparent than the tone of increased confidence prevalent at this time in our ranks. It contrasts very much with that which was manifested only two or three years ago. Our